The Pulpit

REPORTED BY A. R. MERRIMAN

A SERMON BY THE REV. IRA W. HENDERSON

Subject: The Sabbath Day.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the above theme, the pastor, the Rev. Ira Wemmell Henderson, took as his text, Exodus 20:9-11: "Remember the Sabbath day, to keep it holy." He said:

If Moses had never handed down this law of God for the guidance of Israel and of Christendom the truth would yet remain the same, that the Sabbath day should be kept holy. The Sabbath day is one of the greatest blessings mankind enjoys, whether it be looked upon as the result of a divine decree or of human legislation. Had God never declared His will on this point it is very certain humanity would from sheer force of necessity set one day in seven apart as God's day, or at least as a day of rest from toil.

The Sabbath day, viewed from whatever stand you may choose, is abundantly justified. It satisfies the needs of man spiritually and physically. It is right, it is necessary, it is sensible. The longings of the human heart for better and fuller communion with the Father above are satisfied in a peculiar manner, when men set aside one day a week for worship, communion with God and for the cultivation of the soul. However much we may believe that the Christ life should be our practice in all the walks of our busy life, and however well we may put our theory of the Christian life into action, the truth still is this, that we are better fitted for further victory and strengthening in larger measure for continued service who when we set this one day aside in a special sense for God and for our own growth in grace through contact with His people. The highest Christian life is the result of the entering and pooling of like spiritual interests. No man has so much enjoyment in his own life as the company whose hearts and minds are single into service and whose lives are dominated by the same ideals. In the crowd, in the cloister, is the place for the Christian. God is attained most, easiest and best through contact with men of pure life and fair vision rather than through personal concentration. This is not to say that meditation has not its place, for it is necessary. But it must not be our lives to the harm of other interests and duties. Communion with God, contact with God's people, meditation and soul culture, all these are necessary to the man who would grow to be like Jesus, who would cultivate his spiritual powers. And the Sabbath is a special day and a glorious means whereby we may strengthen the spiritual powers God has granted to us.

Then, the Sabbath needs a day of rest from material toil for the preservation of the physical powers. No man who does a fair day's work six times a week and who earns an honest living by the sweat of his brow or with mental toil, is fit for six more days as he starts a day between. There is no sin so foolish as the one who burns the light of life with never a thought as to how and when the body must receive. To rest is not necessarily to say. There can be no true rest save for the man who has walked in it through willing and healthy toil. Rest is the due and duty of every honest workman. And if it be the need and the reward of those who have honorably and sufficiently labored, how much more must it be necessitous for those poor, downtrodden wretches who are forced to work the wine press of modern business till every heart is sick and body wearied almost unto death? Ah, yes, beloved, man needs the Sabbath—the rest day, as the Hebrews called it—for mental, spiritual and recharging with the physical energies that sustain life.

The Sabbath day is set apart as a day of rest and worship, not without reason, but because it is right so to do. It is the duty of man to serve God all the time and in a special manner to draw near to Him once a week at least. God is worthy of one-seventh of humanity's time and undivided attention for that period, and how much can't do much for the soul that spends seven days a week in quest of a living, nor can that man who is foolish enough to so spend his time entirely get very near to God. Then, too, the Sabbath is a sensible institution. We are all aware that were it not for the law of human life to quit work at least once a week we would all end soon in an early grave. The Sabbath with its beneficent blessings sets us on anew with re-inspected bodies, with rested minds, with fresh hope in our hearts, with inspired souls, upon the days of the week that are to come if we use it rightly. Had God not filled the hearts of men with this truth that the Sabbath is a sensible institution—a business proposition, if you will, man—it is not hard to realize that greed would have us labor all the days of our lives. Then, too, the Sabbath is a necessity. Man gives God but small chance in the six days of hurry and rush of the business life, no matter how conscientious man may be. Man, on the other hand, cannot stand seven days of uninterrupted labor for long. For the conservation of human strength, for the upbuilding of the spiritual and religious life of man, for the glory of God and the entrance of the soul into fellowship with Him, the Sabbath is a necessity. Without it we should become aged before our time and blunted in spiritual perception. With it we may know the joy of true rest well earned and may take time to become like Jesus.

In this day and time, and in this land, the divine authority of the Sabbath need be emphasized and upheld. The words of Jesus which permitted men to do acts of mercy on the Sabbath and to secure enough to eat to sustain hunger and to sustain the human system, can never, logically or righteously, be made an excuse for unnecessary labor or for a general holiday. The Sabbath was made for man and not man for the Sabbath. But the Sabbath was instituted for the preservation and regeneration of the body and the inspiration and cultivation of the soul of man, and not as a means to idleness and loose living. There is a difference between the Sabbath and the Saturday half-holiday. And the general disregard by our people of the great memorial days that commemorate the birth of the nation, the sacrifice of her martyrs, the advent of her mighty men, is but a reflex of that disregard of the meaning and the obligation of the day—the Sabbath—which He gave to man. People who will not revere the Lord will not long remember Lincoln. Men who will cast aside the Saviour of the world cannot be expected to spend much time to commemorate the deaths and sacrifices of the saviours of the Union. To put the Sabbath, the rest day, on Monday will not make men go to church; nor will the placing of Memorial Day on Sunday be efficient to turn the hearts of careless men to the contemplation and commemoration of the blood that flowed at Harper's Ferry, Fort Sumter, Vicksburg, and the rest. The man who feels no sympathy for the Christ on Calvary will feel less for those who fell on the bloody field at Gettysburg. What is like are the birth pains of the nations?

The tendency to turn the American Sabbath into a Continental Sunday is as perilous as it is pernicious. It strikes at the religious, the best and the central life of the people. The endeavor to escape Puritanism has led to all sorts of loose living and misspent leisure. As between Puritanism and Continentalism give me the Bible, the letter, rather than no law at all. The Sabbath should not be given over to riotous living.

On the other hand, in our endeavor to escape with Christ the killing letter of the law, we have, I think, gone too far. There are many things that are necessary and that must be done on the Sabbath, and contrariwise, there are many things done on the Sabbath that could be as well done on the week days, and as many more that could well be left undone altogether. The word of Christ that the Sabbath was made for man can in no wise excuse the unnecessary labors that many tradesmen have to perform on Sunday. How many men and women who go to Coney Island or a hundred other places on Sunday can rightly plead necessity as excuse for putting extra labor upon multitudes of men? The Sunday paper tends to become a curse, not because it is unhealthy or unwise to peruse on the Sabbath, but because it puts unnecessary labor upon the shoulders of upon a lot and robs thousands of the common day of rest. The man who can't get shaved on Saturday has no real excuse for making the barber work on the Sabbath. I do not want to descend to trivial things, but you all know, as well as I, that there are a thousand and one things done that have no business to be done on the Sabbath.

We need a readjustment to-day in our estimate of values. Sunday as the Sabbath is a boon to man. Sunday as a side show to the other six days of the week is a sacrilege.

The Transforming Power of Life.

The Arabs have a saying about the palm tree, that it stands with its head in cool water and its food in the sun. They often cannot drink the brackish water found in the oasis where the palm grows, but they tap the tree and drink the sweet palm sap.

The palm tree by the magic of its inner life can so change the elements found in the unkindly soil around that they minister to its growth and strength and fruit-bearing. So we in our earthly life must often have our feet in the mire and the heat of sin around us, and upon our heads will often beat the fierce fires of temptation. But in spite of these things we shall be able to grow and grow strong, if within there is the making of a new life through Jesus Christ.—Bible Advocate.

Gentleness.

The strength of God is very gentle. He does not make a great noise in lifting the tide or in speeding the stars in their courses. The sunshine is one of the greatest treasuries of power. He turns the hearts of stubborn gardeners by the touch of infant fingers or by the memory of a pious mother's gentleness and fidelity. By loving invitations, tender remonstrances and manifold ministries of patience and sympathy He secures the penitence and the faith of sinful and weak humanity. Parents, children should seek more of His gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave things, let us seek to be filled with divine gentleness.—Northern Christian Advocate.

How Christ Makes Something of Us.

An English preacher used the following illustration: "Once there was a brier growing in the ditch, and there came along a gardener with his spade. As he dug round it and lifted it out, the brier said to itself: 'What is he doing that for? Doesn't he know that I am only an old, worthless brier?' But the gardener took it and planted it amid his flowers, while the brier said: 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' "

Carrying the Cross.

In the mind of Jesus the cross is not a particular misfortune, but the measure of suffering implied in every act of love and self-denial. Here is the sense in which it is the very instrument of redemption: Jesus carried His cross, and those who follow Him must bear Him, and in like manner carry a cross for the sins of the world.—Auguste Sabatier.

Sing Amid the Shadows.

Anybody can sing in the sunshine; you and I should sing when the sun has gone down, and when clouds gather out their rains, for Christ is with us. —J. R. Miller.

Fellow Travelers.

A Greenwich man tells of a Connecticut farmer who, after having driven a lot of hogs to Greenwich, sold them and received the money, was offered him before he left home. "You don't seem to have made much by bringing your hogs to town," remarked the man who tells the story.

"Well, no," replied the agriculturist, objectedly, "I ain't made no money, but then, you know," he added, his face brightening, "I had the company of the hogs on the way down."—Harper's Weekly.

NOON HOUR.

First Broker's Clerk—"How long do you take for lunch?"

Second Broker's Clerk—"Ten minutes."

"Ten minutes? Is that all the time the boss gives you at noon?"

"No; you didn't ask me that. I have an hour at noon. I take ten minutes to eat, and the rest of the time I smoke cigarettes!"—Yonkers Statesman.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JUNE 9, BY THE REV. I. W. HENDERSON.

Subject: The Passover, Ex. 12:21-30

Golden Text: Ex. 12:13—Memory Verses, 26, 27—Commentary on the Day's Lesson.

This is the story of God's blood covenant with Israel in Egypt. Covenants are a feature of the historic life of the East. A bread covenant bears for forty years we are told. When a man breaks bread with another he is that man's friend for four decades. The blood covenant between men is an everlasting covenant. So it is here. With the shedding of the blood of the lamb the covenant of God with Israel reaches out to eternity.

The lesson is replete with lessons. God gave the Israelites the covenant because they trusted in Him and called upon Him in their distress. Israel put her house in God and she made an effort to keep in some manner the commands of God. She was caught in the whirlpool of a national and industrial and spiritual iniquity that seemed overwhelming. The people were so bowed down with the sins that were practiced against them that they were in danger of losing their courage and hope itself. There seemed to be no human way of escape. Day by day there were cries and cries of suffering. Their sorrow filled their heart. They looked to Him for deliverance. And He delivered them. Their deliverance came because they came in a realizing sense of their dependence on God. And we must become conscious of our need for God if we are to enter into the covenant with God at a later day made with men in the person of Jesus Christ.

It is remarkable that Egypt reaped the consequence of her own misdoings. God brought so hasty judgment to bear on these evil people. The king and the nation were given nine times before the final and the awful consequence of their sins to iniquity fell upon them. And as Egypt was warned so we are warned. Sin has cumulative consequences. We do not reap the worst at first. The evil that men do is followed by consequences that are in the nature of a warning. They are not final, in like the pains that are incidental to physical ills. A sick body warns in the very pain that we undergo that something is the matter, that we are reaping the consequences of physical misdoing. And so the consequences, many and varied as they are, that follow in the wake of sin are warnings to us to desist. They are in a way the voice of God speaking to us through the immutable laws of His own world. Pharaoh in the midst of the consequences of his sin against Israel, but he would not heed the warning. Sin became a habit with him and the consequences of that sin became increasingly acute and horrible. So it is with our sin. If we do not heed the early warnings we may be sure that we shall reap a more terrible harvest of consequences in the end.

Another noticeable thing is that the Israelites had to help themselves out of their trouble. God made the promise to them that when the destruction fell on the first born of the land He would pass over and the blood upon doors posts were sprinkled with the shed blood of the lambs. That made it necessary that they should be partners in the work that was to accomplish for them. This is the divine plan and it is the true plan. If God had saved them from the gentiles without their making them to do something for themselves in order to make this salvation effective they would not have retained it so highly as they did. We must cooperate with God. And in the Christian economy no man can be saved unless he is willing to cooperate with God. If God did not demand that we should conform to His plans for our redemption in Christ we should not value that salvation as highly as we do. But because we are called upon to work out our own salvation under the guidance and empowering of God through we prize salvation in Jesus Christ as the greatest boon that the world holds for humanity.

The three words that close the 28th verse of the lesson show why it is that Israel escaped, why the Passover is commemorated by Jewish fews everywhere to-day, why it is that this epoch is the one that was chosen people of God has remained as a standing witness to the truth that God shepherds the peoples who live and say, "So did they!" That is to say they were obedient. That obedience always has brought its reward and it always will bring its reward. We in America to-day are dealing or being related from the power of evil men and evil conditions that have made life hardly worth the living for multitudes of our people and that have made us all hang our faces in shame. But we shall never enter into the promised land of the realized kingdom of God in this country until we obey God. If the Israelites had not done precisely as God had commanded there would have been no deliverance for them. And America is no more precious to God than Israel was. And Americans are living under no different regulations than those under which Israel lived. To be saved we must do as God tells us. And whenever we hear a clear call of God for service or for duty it is for us not to deny the duty or the call, but to give it supremacy in the lives.

Quay Saw Ahead.

It is said that a representative of a big firm of contractors asked Senator Quay for his influence in the letting of the Capitol contracts.

"You don't seem to have that altogether," he is reported to have replied. "Everybody connected with the State Capitol business will be in the penitentiary before they are through with it."

It is predicted that his prophecy will be fulfilled—at least, in part.—Philadelphia Public Ledger.

A BUSY INDIAN BOY.

An Indian boy who was kept home by sickness, wrote to his teacher: "I am not working at all. I only do a lot of talking for the Indians. I have to interpret almost every day, or else I have to read letters to Indians, and I also split wood for our fire at nights." Some boys would call that last occupation "being busy."

FOR THE FARMER AND STOCKMAN

Sorghum as Stock Feed.

Professor George C. Humphrey, of Wisconsin Expeiment Station, says that next to corn sorghum is very highly recommended as a late summer feed for cattle, hogs and other classes of stock. Enormous yields of it are reported, surpassing that of any other crop, and its palatability is unquestioned. It can be cut and cured where sowed thick and is not allowed to get too coarse, and will serve as very good hay, the leaves being smoother and equally as palatable as those of corn. Cattle and pigs will eat the grain and chew the stalks of ripened cane, and in this form it is considered good feed that need not be wasted if not fed as soiling.

Horses and Cattle Together.

Mr. L. T., of Fairmont, Neb., asks whether it is good practice to run two different classes of stock together in a pasture. We never like to put vicious or troublesome stock in with cattle, for they are apt to annoy the cattle, but a few horses put in the cattle pasture will help clean up the pasture, for the horses will eat the tall rich grass on the spots where the manure of the cattle has dropped. And we must become conscious of our need for God if we are to enter into the covenant with God at a later day made with men in the person of Jesus Christ.

Early and Late Plowing.

Experiments as to early and late spring are made on bottom land with these results:

The land was divided into six plots, each one of which was plowed alternately late and early, the early plowing, April 7 to 19, and the late plowing, June 2, all the plots being cultivated at the same time and with the same tools.

The crop yield from the early plowed land is more than from the late, at the rate of 6.6 bushels per acre.

The moisture holding power of soils is greater with the early plowed land at one, two or three feet in depth than with that of the late, the greatest difference in its favor being found in the surface root.

When the moisture contents of this particular soil falls below twelve per cent. the leaves of many plants curl early in the day, and the plant turns a yellowish color and is more or less checked in its growth.

Nitrification takes place with a gradually decreasing intensity, at one, two or three feet in depth.

The seasonal average amount of available nitrogen found for the early plowed land in the surface foot is twice that found for the late at the same depth.

The available nitrogen in the surface foot of the early plowed field is four times that found in either the second or third foot, early or late land.

That the mean soil temperature for the early plowed land is in all cases during the entire season lower than that found for the late plowed.

The low mean soil temperature found for the early plowed land is accompanied throughout the season by a greater amount of moisture and available nitrogen than is the case with the late plowed, which has the higher temperature.

In many cases a high temperature is followed by a high rate of nitrification, while in others it is not, thus suggesting that the process of nitrification is more or less dependent upon the vigor and health of the plants and between the water content and the temperature of the soil, provided other factors are favorable.—Richmond Times-Dispatch.

Pea Vine's Feeding Value.

The feeding value of pea vine hay is becoming more generally recognized. The vines contain a good amount of red clover hasmaterially enhanced its value in the eyes of the farmer, for it is really the combination of red clover hay that has yet been found. Aside from its feeding value alone, it is much richer in digestible protein than clover hay, and for certain purposes is much more valuable.

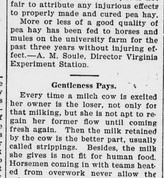
Pea vine hay is splendidly adapted for feeding to sheep and to cattle whether milk or beef production be the object in view. It is not so well adapted to feeding to horses and mules, especially to horses, because it is dusty and is supposed to be one of the principal causes of "heaves."

While it is true that clover hay is a fertile cause of heaves, it is not so by its surface root. The alsike and the hand power. In a short time I believe the pea hay. Many have objected to saying pea hay for horses because it has been given in a frequent cause of death.

Investigation has generally shown that death was only followed when moldy pea hay was fed, and as the feeding of moldy hay is under the same conditions would as likely have produced death, it is not fair to charge the pea vine crop with the effects of a poor method. Instead of forcing the pads up from the churn after every descent with the hands, springs are placed beneath the hand grips which do the forcing automatically. It would be possible to operate this churn and at the same time read a book or newspaper.—Philadelphia Record.

Rack For Dehorning.

The illustration shows a rack to be used either for dehorning cattle or ringing hogs. For sills use two pieces four feet long and four inches thick, firmly mortised for bottom of posts eight inches each side of centre to allow the sides and bottom boards to drop into place. Four posts four inches by four inches and five feet four inches long and two posts seven inches by four inches and five feet



Foot and Hand Power Churn.

eight inches long are tenoned to the sills. Three cap pieces two inches by four inches and four feet six inches long are mortised at the ends to receive tops of posts. The caps are of oak. One oak piece is fastened to the cap, which holds the stanchion, is two inches by two inches and four feet two inches long. The lower oak piece for the stanchion is two inches by four inches and four feet long. The lumber is two inches thick and dressed on four sides. One board two inches by seventeen inches and seven feet long is used for the bottom. For stanchions use one board two inches by ten inches, four feet six inches long; one board two inches by ten inches, five feet two inches long. For back gate use one board two inches by ten inches, four feet four inches long, cut sloping to fit the frame. It is put on with hinges. The stanchion rests are bolted at the bottom between the sills by four inch piece, and the sill, leaving a space up and down in front of two inches wide. Two and a half feet from the bottom of the stanchion slope cut a place for a clasp made of iron. This is secured by two inch oak pieces is bolted to the side of the stanchion blocks to allow the top of the stanchions to open and close and work with a lever. The lever, which acts as a brake or wagon tire, is five feet six inches long. A three-eighths inch hole is punched in the top of the lever, a second hole thirteen and a half inches from top hole, and the third eleven inches from second hole. The upper hole is for attachment of two iron straps, one on each side, which are fastened to the left hand stanchion. From the lower hole two straps twelve fourteen inches long go to the right hand stanchion. When the stanchions are closed bore one or two small screw holes in post back of lever in which to screw up pins to hold the stanchions in place.—Montreal Star.

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